

REVELATION TO THE PROPHET MUHAMMAD (A.S)

THE GLORIOUS ARABIC QUR'ÂN ONLY

Ahmed Y. Moosa

CONTENTS	page
Demand of Proof:	4
Allâh never forgets or errs:	13
Prophet Muhammad: Îmân (faith) and Revelation:	14
Prophet Muhammad (a.s) sayings:	15
Previous Prophets were given <i>part of the book</i> for their peoples, however <i>Al-Qur'ân contains all the previous books</i> :	17
Explanation of Qur'ân is done through Tasreef ayât:	19
Allâh is judge and explainer of Qur'ân:	20
Al-Qur'ân rejects man written hadîth as 'idle tales'!	21
Allâh's warnings of punishments in rejecting Al- Qur'ân:	22
Sahabâhs: the Prophet's Companions:	25
Al - Qur'ân is Wisdom:	27
All Prophets were Mortals:	28
3 modes (methods) of Communication to mankind:	30
Following the majority (and leaders) will lead one to hell:	31
Always few Believers in Qur'ân - the majority will reject:	32
Allâh's decision is final:	34
Prophet's decision in compliance with Allâh's orders:	35
Prophets duty:	36
The Glorious Arabic Qur'ân was fully compiled into a book form before the demise of the Prophet:	38 53
The Qur'ân alone to be used to propagate the truth!	54

Rejectors of al-Qur'ân:	54
Those who do not judge according to the Arabic Glorious Qur'ân are condemned!	55
No compulsion – choice to believe or disbelieve:	56
History of the Qur'ân is within the Qur'ân:	57
Condition of Muslims today:	60

NO COPYRIGHTS

References:

- (1) Guidelines by Mr. Sulaiman Ibrâhîm
- (2) Deep in the Qur'ân by Kamal Omar

Ahmed Moosa

18 August, 2013

KINDLY EMAIL FOR THIS AND OTHER BOOKLETS ON AL- QU'RÂN

(ymoosa786@hotmail.com)

QUR'ÂN DEMANDS PROOF:

[2:111] [*Allâh demands*] **“...Produce your proof if you are truthful.”** [cf: 21:24; 27:64; 28:75; 37:156/157]

[25:33] “And no question do they bring to thee (Muhammad) but **We** (*i.e.* Allâh) **reveal to thee the truth and the best explanation** (thereof).”

[53:29] **“Therefore shun those who turn away from Our Message (Al-Qur'ân) and desire nothing but the life of this world.”**

[40:35] **“(Such) as dispute about the Signs of Allâh, without any authority (proof) that hath reached them, grievous and odious (is such conduct) in the sight of Allâh and of the Believers.** Thus doth Allâh, seal up every heart - of arrogant and obstinate transgressors.”

ALLÂH STATES EXPLICITLY:

[2:2] “This is the Book; **in it is guidance sure**, without doubt, to those who fear Allâh;”

[2:120] [...] Say: **“The Guidance of Allâh (Al-Qur'ân), that is the (only) Guidance (Al-Qur'ân).”** Wert thou to follow their desires after the knowledge (of Revelation) which hath reached thee, then wouldst thou find neither protector nor helper against Allâh.”

[41:41] “Those who reject the Message (Al-Qur’ân) when it comes to them (are not hidden from Us- i.e. Allâh). And indeed **it (Al-Qur’ân) is a Book of Invincible (exalted) power.**”

[41:42] “**No falsehood can approach it (Al-Qur’ân) from before or behind it:** It is sent down by One (*i.e.* Allâh) Full of Wisdom, Worthy of all Praise.”

[1:6] “Show us **the straight way,**” ~ (*Supplication*)

[43:43] “**So hold thou fast to the Revelation (Al-Qur’ân) sent down to thee (Muhammad); verily thou art on a Straight Way.**” (*Answer*)

[3:103] “**And hold fast, all together, by the rope (i.e. Al-Qur’ân) which Allâh (stretches out for you), and be not divided among yourselves;** and remember with gratitude Allâh's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. **Thus doth Allâh make His Signs (ayât) clear to you: that ye may be guided.**”

[6:19] “Say: “**What thing is most weighty in evidence?**” Say: “Allâh is witness between me (Muhammad) and you; **this Qur’ân hath been revealed to me by inspiration, that I (Muhammad) may warn you and all whom it (i.e. Al-Qur’ân) reaches.** Can ye possibly bear

witness that besides Allâh there is another ilâh?” Say: “Nay! I (Muhammad) cannot bear witness!” Say: “But in truth He is the one Allâh, and I (Muhammad) truly am innocent of (your blasphemy of) joining others with Him.”

[29:51] “**And is it (Al-Qur’ân) not enough for them** that We (*i.e.* Allâh) have sent down to thee (*i.e.* Muhammad) **the Book (Al-Qur’ân)** which is rehearsed to them?”

[57:9] “He (Allâh) is the One Who sends to His Servant **Manifest Signs, (Al-Qur’ân)** that He (*i.e.* Allâh) may lead you from the depths of Darkness into the Light and verily Allâh is to you most kind and Merciful.”

[2:99] “**We (i.e. Allâh) have sent down to thee (Muhammad) Manifest Signs (Al-Qur’ân); and none reject them but those who are perverse.**”

[59:21] “**Had We (i.e. Allâh) sent down this Qur’ân on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allâh.** Such are the similitudes which We (*i.e.* Allâh) propound to men, that they may reflect.”

[4:174] “O mankind! Verily there hath come to you **a convincing proof from your Rabb¹**: for We (*i.e.* Allâh) have sent unto you a **light (that is - Al-Qur’ân) manifest.**”²

[7:3] “**Follow (O mankind!), the Revelation (Al-Qur’ân) given unto you from your Rabb...**”

[43:78] “**Verily We (*i.e.* Allâh) have brought the truth (Al-Haqq *i.e.* Al-Qur’ân) to you:** but most of you have a hatred for Truth (Al-Qur’ân).”

[22:72] “When Our (*i.e.* Allâh) Clear Signs (Qur’ân) are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers! **They nearly attack with violence those who rehearse Our (Allâh’s) signs – (ayât of Al-Qur’ân) to them...**”

[23:70] “Or do they say, “He is possessed”? **Nay, he (*i.e.* Muhammad) has brought them the Truth, (Al-Haqq, *i.e.* Al-Qur’ân) but most of them hate the Truth(Al-Qur’ân).”**

1 : RABB: Al:Qur’ân chapter 87 vs. 1 to 3: “**Glorify the name of Thy Guardian: Rabb Most High, Who hath created, and further, given order and proportion; Who hath ordained laws. And granted Guidance!**”[According to Ar-Râghib al -Isfahânî, (in his dictionary) it means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradât alfâz al:Qur’ân by ar-Râghib al:Isfahânî. (*i.e.* Allâh is the Evolver)]!

2 : (1) Convincing: persuasive, compelling, forceful, influential, credible, believable, true to life. (2) Light: luminous, radiant, bright, illuminating. (3) Manifest: obvious, evident, patent, clear, visible,

[74:49 , 50, 51] “Then what is the matter with them that **they turn away from admonition (of the Qur’ân)? - as if they were affrighted asses, fleeing from a lion!**”

[17:81/82] “And say: “Truth (Qur’ân) has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish. **We send down (stage by stage) in the Qur’ân that which is a healing and a mercy to those who believe:** to the unjust it causes nothing but loss after loss.”

[56:78/81] “In a Book well guarded, which none shall touch but those who are clean: **A Revelation (Al-Qur’ân) from the Rabb of the Worlds. Is it such a Message (Al-Qur’ân) that ye would hold in light esteem?**”

[17:89] “**And We (*i.e.* Allâh) have explained to mankind, in this Qur’ân,** every kind of similitude (through various facets and symbols): **yet the greater part of mankind refuses (to receive Al-Qur’ân) except with ingratitude!**” (cf: 6:105; 14:25; 39:27/28; 30:58)

[7:52] “**For We (*i.e.* Allâh) hath certainly sent unto them a Book (Al-Qur’ân), based on knowledge, which We (*i.e.* Allâh) explained in detail, a guide and a Mercy to all who believe.**”

[2:176] “(Their doom is) because **Allâh sent down the Book (Al-Qur’ân) in truth** but those who seek causes of dispute (disagree) about **the Book (Al-Qur’ân)** are in a schism far (from the purpose).”

[6:106] “**Follow what thou art taught by inspiration (Al-Qur’ân) from thy Rabb:** there is no deity but He (i.e. Allâh): and turn aside from those who join deities with Allâh.”

[5:99] “**The Apostle's duty is but to proclaim (Al-Qur’ân).** But Allâh knoweth all that ye reveal and ye conceal.”

[16:35] “[...] But what is **the mission of apostles but to preach the Clear Message?**”

[16:44] “(We (Allâh) sent them) with Clear Signs and Books of dark prophecies; and We (**Allâh**) have sent down unto thee (Muhammad) (also) the Message (**Al-Qur’ân**); that thou (Muhammad) mayest make clear* (**bay’yina**) to humankind what is sent for them, and that they may give thought.”

It is important to note the meaning of *bay’yina* (see below). In this verse most translators have mis-translated this word as ‘explain’. If one applies this meaning then we have a contradiction in the Qur’ân which is impossible as stated in chapter 4 verse 82. Moreover, it goes

against 30 verses of the Qur’ân wherein is stated clearly that ‘**only Allah explains His Book**’.

***Bayyî-nat** (‘clear arguments or proofs or evidence’)

The term in its plural form is being used about fifty one times in the Arabic Glorious Qur’ân. The meaning of *bayyî-nât* is often misunderstood. Here follows definitions of the term *bayyî-nât* according to Lane and Hans Wehr.

(i) The term *bayyî-nât* according to Lane means:

“An **evidence**, an indication, a demonstration, **a proof, a voucher, or an argument, such as is manifest, or clear**, whether intellectual or perceived by sense.”

(ii) According to the Hans Wehr *bay’yina* pl. - *ât* means:

“**Clear proof, indisputable evidence; evidence (Isl. Law); a document serving as evidence.**”

The words “proofs” and “arguments” can be singled out as key words in the above definitions. Thus to further clarify the meaning of *bayyî-nât*, - here follows the definitions of “proofs” and “arguments”.

(a) The English word “*proof*” means according to The New Collins Concise Dictionary 1985:

“**Proof** (pru: f) *n.* **1.** any evidence that establishes or helps to establish the truth, validity, quality, etc., of something.”

The Chambers Twentieth Century Dictionary gives the meaning as follows:

“That which proves or establishes the truth of anything: the fact, act. or process of proving or showing to be true: demonstration: evidence that convinces the mind and goes toward determining the decision of a court: an instrument of evidence in documentary form...”

(b) The word “*argument*” is misunderstood by most. According the Chambers twentieth Century Dictionary, the word means:

“Proof: evidence: a reason or series of reasons offered or possible towards proof or inducement: exchange of such reasons: debate: matter of debate or contention: a summary of subject-matter: hence contents (Shakespeare): a quantity upon which another depends, or under which it is to be sought in a table (*math.*).”

[27:92] “**And to rehearse (repeat, study) the Qur’ân:** and if any accept guidance, they do it for the good of their own souls, and if any stray, say: “**I am only a Warner.**”

[64:12] “So obey Allâh, and obey His Apostle (Muhammad): but if ye turn back, **the duty of Our Apostle (Muhammad) is but to proclaim (the Message) clearly and openly.**”

[10:82] “**And Allâh by His words (Al-Qur’ân) doth prove and establish His truth,** however much the sinners may hate it!”

[5:3] “[...] “**This day have I perfected your dîn for you,** completed My (*i.e.* Allâh) favour upon you, and have chosen for you Islam as your dîn. [...]”

[10:32] “Such is Allâh, your real Cherisher and Sustainer: **apart from the truth (Al-Qur’ân), what (remains) is error!** How then are ye turned away?

[2:208] “**O ye who believe!** Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.”

[10:57] “O mankind (all of humanity is addressed)! **There has come to you a direction (Al-Qur’ân) from your Rabb and a healing for the (diseases) in your hearts, - and for those who believe, a guidance and a Mercy.**”

Note: The dîn-ul Islam is perfected through the Divine Revelation Al-Qur’ân which is the Perfect Book with Perfect Guidance! Why do we

need any other Book? If any person imagines that Allâh has left out anything, or forgotten anything in His Book:

ALLÂH NEVER FORGETS OR ERRS:

[19:64] “(The mala’ikah say) “We descend not but by command of thy Rabb: to Him belongeth what is before us and what is behind us, and what is between: and **thy Rabb never doth forget:**”

[20:52] “He (Mûsa) replied: “The knowledge of that is with my Rabb, duly recorded: **my Rabb never errs, nor forgets,**”

[10:18] [...] “**Say: “Do ye indeed inform Allâh of something He (Allâh) knows not, in the heavens or on earth? –[...]!”**

[6:59] “[...] **Not a leaf doth fall but with His (i.e. Allâh) knowledge: there is not a grain in the darkness** (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record [...].”

[10:61] “[...] “**Nor is hidden from thy Rabb (so much as) the weight of an atom on the earth or in heaven.** And not the least and not the greatest of these things but are recorded in a clear record.”

[34:3] “[...] by Him (i.e. Allâh) Who (i.e. Allâh) knows the unseen, - **from Whom is not hidden the least little atom in the heavens or on**

earth: nor is there anything less than that, or greater, but is in the Record Perspicuous:”

ALLÂH HAS NEGLECTED NOTHING IN THE QUR’ÂN:

[6:38] [*Allâh claims*] “**..... Nothing have We (i.e. Allâh) omitted from the Book [Al-Qur’ân],** and they (all) shall be gathered to their Rabb in the end.”

[28:49] (*Allah commands Prophet Muhammad*): **Say: “Then bring ye a Book from Allâh, which is a better guide than either of them, that I (Muhammad) may follow it! (Do), if ye are truthful!”**

PROPHET MUHAMMAD DID NOT KNOW WHAT WAS ÎMÂN AND REVELATION UNTIL AL-QUR’ÂN:

[42:52] “And thus have We (i.e. Allâh), by Our Command, sent **inspiration (Al-Qur’ân) to thee (Muhammad):** thou knewest not (before) what was **Revelation(Al-Qur’ân),** and what was **Faith;** but We (i.e. Allâh) have made the (Al-Qur’ân) a **Light,** wherewith We (i.e. Allâh) guide such of Our servants as We (i.e. Allâh) will; and verily thou (Muhammad) dost guide (men) **to the Straight Way,”**

[28:86] “And thou (Muhammad) hadst not expected that the **Book (Al-Qur’ân)** would be sent to thee except as a Mercy from thy Rabb:

therefore lend not thou support in any way to those who reject (Al-Qur'ân).

[69:43/47] “(This Qur'ân is) a Message sent down from the Rabb of the Worlds. And if the apostle (Muhammad) were to invent any sayings in Our (*i.e.* Allâh) name, We should certainly seize him by his right hand, And We (*i.e.* Allâh) should certainly then cut off the artery of his heart: nor could any of you withhold him (from Our wrath).”

PROPHET MUHAMMAD SAYINGS RECORDED IN QUR'ÂN':

[6:153] “Verily, this (Qur'ân) is my (*i.e.* Muhammad's) way, leading straight: follow it:”

[10:16] Say: “If Allâh had so willed, I (Muhammad), should not have rehearsed it (Al-Qur'ân) to you, nor would He (*i.e.* Allâh) have made it (Al-Qur'ân) known to you. A whole lifetime before this have I (Muhammad) tarried amongst you: will ye not then understand?”

[12:108] “Say thou (*i.e.* Muhammad): “This is my way; I (*i.e.* Muhammad) do invite unto Allâh; on evidence clear (Al-Qur'ân) as the seeing with one's eyes ...”

[6:114] “Say (Muhammad): “Shall I seek for judge other than Allâh?: when He (*i.e.* Allâh) it is Who (*i.e.* Allâh) hath sent unto you the Book (*i.e.* Qur'ân), explained in detail...”

[10:15] “But when Our Clear Signs (Al-Qur'ân) are rehearsed unto them (the unbelievers), [...] the unbelievers say to the Prophet: “Bring us a reading other than this, or change this,” (Allâh commands the Prophet) Say: “It is not for me (*i.e.* Muhammad), of my own accord, to change it: I (Muhammad) follow naught but what is revealed unto me: [...]”

[46:9] Say: “I (Muhammad): am no bringer of newfangled doctrine among the apostles, nor do I (Muhammad): know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I (Muhammad) am but a Warner open and clear.”

[34:50] “Say: “If I (Muhammad) am astray, I (Muhammad) only stray to the loss of my own self: but if I (Muhammad) receive guidance, it is because of the inspiration (Al-Qur'ân) of my Rabb to me: it is He (Allâh) Who hears all things, and is (ever) near.”

***PREVIOUS PROPHETS WERE GIVEN PART OF THE BOOK
FOR THEIR PEOPLES: THE QUR'ÂN CONTAINS ALL THE
PREVIOUS BOOKS:***

[20:133] “They say: why does he (*i.e.* Muhammad): not bring us a sign from his Rabb?” Has not a Clear Sign (Al-Qur’ân) come to them of all that was in the former Books of revelation?”

[4:44] “Hast thou not turned thy vision to those who were given a portion of the Book? They traffic in error, and wish that ye should lose the right path.”

[37:37] “Nay! He (*i.e.* Muhammad) has come with the (very) Truth (Al-Qur’ân), and he (Muhammad) confirms (the Message of all) the apostles (before him).”

[10:47] “To every people (was sent) an apostle: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged.”

[2:213] “Mankind was one single nation, and Allâh sent Messengers with glad tidings and warnings; and with them He (Allâh) sent the Book (Revelation) in truth, [...]”

[42:13] “The same dîn has He (*i.e.* Allâh) established for you as that which He (*i.e.* Allâh) enjoined on Nûh – the same which We (*i.e.*

Allâh) have sent by inspiration to thee (Muhammad)- and that which We (*i.e.* Allâh) enjoined on Ibrâhîm, Mûsa, and Eesa: namely, that ye should remain steadfast in religion, and **make no divisions therein: to those who worship other things than Allâh, hard is the (way) to which thou callest them.** Allâh chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

A few ayât wherein are challenges to prove the Divine nature of the Qur’ân: 4:82; 2:23; 11:13; 17:88 (not quoted). Qur’ân has a Law of Interpretation: 3:7 (not quoted), and the method of studying 2:121 (not quoted):

THE ORIGINAL QUR’ÂN IS IN ARABIC: *stated in the following ayât that ‘this is an Arabic Qur’ân to make things clear to you.’ (41:3; 41:44; 13:37; 26:195; 16:103; 42:7; 43:3; 46:12; 20:113; 39:28).*

Allâh states He will protect the Qur’ân from corruption, manipulation and being lost as it is Invincible and is a Supreme message:

[15:9] “**We (*i.e.* Allâh) have, without doubt, sent down the Message (Al-Qur’ân); and We (*i.e.* Allâh) will assuredly guard it (from corruption).**”

[87:6] “**By degrees shall We (*i.e.* Allâh) teach thee (Muhammad) to declare (Al-Qur’ân), so thou (Muhammad) shalt not forget,**”

[5:48] “To thee (Muhammad) We (i.e. Allâh) sent the Scripture (Al-Qur’ân) in truth, confirming the scripture that came before it, and guarding it in safety: **so judge between them by what (i.e. Allâh) hath revealed**, and follow not their vain desires, diverging from the Truth (Al-Qur’ân); that hath come to thee. To each among you have We (i.e. Allâh) prescribed a law and an open way.[...]”

***ALLÂH CLAIMS ONLY HE EXPLAINS THE QUR’ÂN
THROUGH THE METHOD OF TASREEF:***

[17:89] “**And We (i.e. Allâh) have explained to mankind, in this Qur’ân, every kind of similitude** (through various facets and symbols): **yet the greater part of mankind refuses (to receive it) except with ingratitude!**”

[11:1] “Alif. Lâm. Râ. (this is) **a Book (Al-Qur’ân), with verses basic or fundamental (of established meaning), further explained in detail, from One Who is Wise (i.e. Allâh) and well acquainted (with all things)**”: (cf: 14:25; 6:55; 7:32; 7:52; 7:174; 9:11; 10:24; 2:99; 13:2; 16:89; 17:12; 18:54; 30:28, 58; 41:3; 10:37; 25:33; 65:11; 22:52; 12:111; 6:105; 39:27:28) (NB: *The number of verses stating Allâh alone explains the Qur’ân!*)

‘Tasreef’ ~ The Arabic word Tasreef in the Qur’ân: **‘Signifies [the varying, or diversifying, of the Qur’ân, by repeating them in different forms; or] the making of the verses of the Qur’ân distinct [in their meanings by repeating and varying them,** as example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlv. 27¹]. It signifies also: *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like as ‘sarf) and the conjugating of verbs]*’ Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681. [Note: All the verses quoted in this document on each subject matter are explained repeatedly in various ways to make things clear, which in the Qur’ânic terminology is **‘Tasreef.’]**

ALLÂH IS JUDGE AND EXPLAINER OF QUR’ÂN:

[6:114] “**Say: “Shall I (Muhammad) seek for judge other than Allâh?; when He (i.e. Allâh) it is Who (i.e. Allâh) hath sent unto you the Book (i.e. Qur’ân), explained in detail.** They know full well, to whom We (i.e. Allâh) have given the Book, that **it (i.e. Qur’ân) hath been sent down from thy Rabb in Truth. Never be then of those who doubt.”**

[7:52] **“For We (*i.e.* Allâh) hath certainly sent unto mankind a Book, based on knowledge, which We (*i.e.* Allâh) explained in detail, a guide and a Mercy to all who believe.”**

[46:16] “Such are they (the believers in Al-Qur’ân) from whom We (*i.e.* Allâh) shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth, which was made to them (in this life)!”

QUR’ÂN REJECTS MAN WRITTEN HADÎTH AS ‘IDLE TALES’!

Those who place importance on man written ‘ahadîth above the Qur’ân do so at their own peril!!!

[7:185] **“Do they see nothing in the government of the heavens and the earth and all that Allâh hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what (Hadîth) Message after this will they then believe?”** (*The word Hadîth is in the original Arabic text of the Qur’ân*)

[45:6] “Such are the ayât of Allâh, which We (*i.e.* Allâh) rehearse to thee (*i.e.* Muhammad) in truth; **then in what (HADÎTH) exposition will they believe after (rejecting) Allâh and His ayât?”**

[31:6] **“But there are, among men, those who purchase idle tales, (LÂH’W L HADÎTH) without knowledge (or meaning), to**

mislead (men) from the path of Allâh and throw ridicule (on the Path): for such there will be a humiliating penalty.”

[77:50] **“Then in what Message (HADÎTH), after that, will they believe in?”**

[39:23] **“Allâh has revealed (from time to time) the most beautiful Message (ALLAH’S HADÎTH) in the form of a Book (Al-Qur’ân), consistent with itself,** (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration of Allâh’s praises. **Such is the guidance of Allâh.** He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.”
(cf.: 22:72)

ALLÂH’S WARNINGS OF PUNISHMENTS!

[68:44] **“Then leave Me (*i.e.* Allâh) alone with such as reject this HADÎTH (Allah’s Qur’ânic message): by degrees shall We (*i.e.* Allâh) punish them (*i.e.* the rejecters) from directions they perceive not.”**

[69:43/47] **“(This is) a Message sent down from the Rabb of the â‘lamîn (worlds); and if the apostle (*i.e.* Muhammad) were to invent any sayings in Our (*i.e.* Allâh’s) name, We (*i.e.* Allâh)**

should certainly seize him by his (*i.e.* Muhammad's) right hand, and We (*i.e.* Allâh) should certainly then cut off the artery of his (*i.e.* Muhammad's) heart: nor could any of you withhold him (from Our wrath)."

[7:36] "But those who reject Our (*i.e.* Allâh's) signs (Al-Qur'ân) and treat them with arrogance: they are companions of the Fire, to dwell therein (for ever)."

[40:10] "The Unbelievers will be addressed: "**Greater was the aversion of Allâh to you than (is) your aversion to yourselves, seeing that ye were called to the Faith (Al-Qur'ân) and ye used to refuse.**"

[39:32] "**Who, then, doth more wrong than one who utters a lie concerning Allâh, and rejects the Truth (Al-Qur'ân) when it comes to him; is there not in Hell an abode for blasphemers?**

[40:70] "**Those who reject the Book (Al-Qur'ân) and the (previous revelations) with which We (*i.e.* Allâh) sent our apostles: but soon shall they know,**"

[39:7] "**If ye reject (Al-Qur'ân), truly Allâh hath no need of you; He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of**

another. In the end, to your Rabb is your return, when He (*i.e.* Allâh) will tell you the truth of all that ye did (in this life); for He (*i.e.* Allâh) knoweth well all that is in (men's) hearts (mind)."

[30:10] "In the long run **evil in the extreme will be the end of those who do evil; for that they rejected the Signs of Allâh (Al-Qur'ân),** and held them up to ridicule."

[37:170] "But (now that Al-Qur'ân has come), **they reject it (Al-Qur'ân).** But soon will they know!"

[10:17] "**Who doth more wrong than such as forge a lie against Allâh , or deny His Signs (Al-Qur'ân)?** But never will prosper those who sin."

[2:231] "[...] **Do not treat Allâh's ayât as a jest,** but solemnly rehearse Allâh's favours on you, and the fact that He (Allâh) sent down to you the Book (Al-Qur'ân) with Wisdom, for your instruction. And fear Allâh, and know that Allâh is well acquainted with all things."

[40:10] "The unbelievers will be addressed: "**Greater was the aversion of Allâh to you than (is) your aversion to yourselves, seeing that ye were called to the Faith (Al-Qur'ân) and ye used to**

refuse.” [There are hundreds of such verses warning of serious consequences of rejecting the Qur’ân]

SAHABÂHS: [THE PROPHET’S COMPANIONS]

[9:100] “The vanguard (of Islam): the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, **well pleased is Allâh with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever; that is the supreme felicity.**”

[33:23] “Among the Believers (sahâbahs) are men who have been true to their covenant with Allâh: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least.”

[48:29] “**Muhammad is the apostle of Allâh; and those who (sahâbahs) are with him are strong against unbelievers, (but) compassionate amongst each other.** Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allâh and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the At-Taurat; and their similitude in the Al-Injîl is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem,

(filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. **Allâh has promised those among them who believe and do righteous deeds forgiveness and a great Reward.**”

[8:62/3] “Should they intend to deceive thee, verily Allâh sufficeth thee (Muhammad): **He (i.e. Allâh) it is that hath strengthened thee (Muhammad) with His aid and with (the company of) the Believers(Sahabâhs) ; and (moreover) He (i.e. Allâh) hath put affection between their hearts; not if thou (Muhammad) hadst spent all that is in the earth, couldst thou have produced that affection, but Allâh hath done it: for He is Exalted in might, Wise.**” (Important to understand: Allâh has intervened in joining the hearts of the sahâbah)

[8:74] “Those who believed, and adopt exile, and fight for the Faith, in the cause of Allâh as well as those who give (them) asylum and aid, **these are (all) in very truth the Believers:** for them is the forgiveness of sins and a provision most generous.”

[4:115] [Allâh declares] “..... and follows **a path other than** that becoming to men of Faith (i.e. **sahabâhs**), We (i.e. Allâh) shall leave him in the path he has chosen, and land him in Hell, : what an evil refuge!”

AL - QUR'ÂN IS ULTIMATE WISDOM:

[36:2] **“By Al - Qur’ân, full of Wisdom,:”**

[10:1] **“Alif.Laâm.Râ. These are the ayâts of the Book of Wisdom (Al-Qur’ân).”**

[62:2] **“It is He (*i.e.* Allâh) Who has sent amongst the Unlettered an apostle (Muhammad) from among themselves, to rehearse to them His Signs (Al-Qur’ân), to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error;”**

[15:53] **“They said: “Fear not! We give thee glad tidings of a son endowed with wisdom.”**

[17:39] **“These are among the (precepts of) wisdom, which thy Rabb has revealed to thee. Take not, with Allâh, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.”**

[19:12] (To his son came the command): **“O Yahya! Take hold of the Book with might”: and We (*i.e.* Allâh) gave him Wisdom even as a youth,”**

[43:63] **“When Eesa came with Clear Signs (Al-Injîl), he said: “Now have I come to you with Wisdom, and in order to make clear to you**

some of the (points) on which ye dispute: therefore fear Allâh and obey me.”

[33:34] **“And recite what is rehearsed to you (Al-Qur’ân) in your homes, of the Signs of Allâh and His Wisdom: for Allâh understands the finest mysteries and is well acquainted (with them).”**

[31:12] **“We (*i.e.* Allâh) bestowed (in the past) Wisdom on Luqmân: “Show (thy) gratitude to Allâh.” Any who is (so) grateful does so to the profit of his own self: but if any is ungrateful, verily Allâh is free of all wants, Worthy of all praise.”**

[28:14] **“When he (Musa) reached full age, and was firmly established (in life), We (*i.e.* Allâh) bestowed on him Wisdom and knowledge: for thus do We reward those who do good.”**

ALL PROPHETS WERE MORTALS:

[41:6] **“Say thou (Muhammad): “I am but a mortal like you: it is revealed to me (Muhammad) by Inspiration, that your ilâh is one Allâh: so stand true to Him, and ask for His Forgiveness.” And woe to those who join gods with Allâh,”-**

[13:38] **“Allâh did send Apostles before thee (*i.e.* Muhammad), and appointed for them (all the Prophets) wives and children, and it was never the part of an Apostle to bring a sign (Message: Book)**

except as Allâh permitted (or commanded). **For each period is a Book (revealed)."**

[6:84/87] "We (*i.e.* Allâh) gave him (*i.e.* Ibrâhîm), Ishâq and Ya'qûb: all (three) We (*i.e.* Allâh) guided: and before him, We (*i.e.* Allâh) guided Nûh, and among his progeny, Dâwûd, Sulaimân, Ayyûb, Yusuf, Mûsâ, and Hârûn: thus do We (*i.e.* Allâh) reward those who do good: and Zakariyyâ and Yahyâ, and 'Îsâ and Ilyâs: all in the ranks of the righteous: and Ismâ'îl and Al-Yash'a, and Yûnus, and Lût: and to all We (*i.e.* Allâh) gave favour above the nations: **and some of their fathers, and progeny and brethren; We (*i.e.* Allâh) chose them, and We (*i.e.* Allâh) guided them to a straight way."**

[21:7/8] "Before you (*i.e.* Muhammad), also, the apostles We (*i.e.* Allâh) sent were but men (mortals with bodies), to whom We (*i.e.* Allâh) granted inspiration: if you realise this not, ask of those who possess the Message; nor did We (*i.e.* Allâh) give them bodies that ate no food, nor were they exempt from death."

[25:20] "And the apostles whom We (*i.e.* Allâh) sent before thee (*i.e.* Muhammad) were all (men) who ate food and walked through the streets: We (*i.e.* Allâh) have made some of you as a trial for others: will you have patience? For Allâh is one who sees (all things)."

[18:110] "Say: "I (*i.e.* Muhammad) am but a mortal (human being) like yourselves, (but) the revelation (Al-Qur'ân) has come to me that your Allâh is one Allâh. Whoever expects to meet his Rabb, let him work righteousness, and, in the worship of his Rabb, admit no one as partner."

[21:34] "We (Allâh) granted not to any man before thee (Muhammad) permanent life – (immortality): if then thou (Muhammad) shouldst die, would they live permanently?"

3 MODES (METHODS) OF COMMUNICATION TO MANKIND:

Al-Qur'ân: [42:51] "And it is not vouchsafed to a *bashar* (human being or mortal) that Allâh should *speak* to (one of them), **except by revelation or from behind a veil, or by sending a messenger and revealing by His (Allâh's) permission what He (Allâh) pleases.** Surely He is High, Wise."

CHALLENGES OF AL-QUR'ÂN TO PROVE ITS DIVINE

REVELATION:

The challenges in the following ayât prove the Divine Book's authenticity (not quoted): 4:82; 2:23; 17:88; 11:13; 10:38; 39:23; 52:34; and 15:9; 5:48 (Muhay'min: Guardian of previous scriptures); 25:1 (Furqâan: that which distinguishes between truth and falsehood);

***FOLLOWING THE MAJORITY (AND LEADERS) WILL LEAD
ONE TO HELL:***

[6:116] **“Were you (*i.e.* Muslims) to follow the majority of those on earth, they will lead you away from the way of Allâh (into hell). They follow nothing but conjecture; they do nothing but lie.”**

[2:166/167] **“Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off.** And those who followed would say: “If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.” Thus will Allâh show them (the fruits of) their **deeds** as (nothing but) regrets. Nor will there be a way for them out of the Fire.”

[2:170] **“When it is said to them: “Follow what Allâh hath revealed:” they say: “Nay! We shall follow the ways of our fathers.”** What! Even though their fathers were void of wisdom and guidance?”

[39:43] **“What! Do they take for intercessors others besides Allâh? Say: “Even if they have no power whatever and no intelligence?”**

[12:103] **“Yet no faith (in Al-Qur’ân) will the greater part of mankind have however ardently thou dost desire it.”**

[28:56] **“It is true thou wilt not be able to guide every one, whom thou lovest; but Allâh guides those whom He will and He knows best those who receive guidance.”**

[12:106] **“And most of them believe not in Allâh without associating (other as partners) with Him!”**

[The following verses make clear that the majority of human-kind will at all times will reject the Qur’an! 13-1; 12-106; 30-42; 17-89; 36-7; 11-17; 14-1; 17-89]

***BELIEVERS IN QUR’ÂN WILL ALWAYS REMAIN A FEW- THE
MAJORITY WILL REJECT IT:***

[6:116] **“Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allâh. They follow nothing but conjecture: they do nothing but lie.”**

[26:103] **“Verily in this is a Sign but most of them do not believe (in Al-Qur’ân).”**

[17:89] **“And We (*i.e.* Allâh) have explained to man, in this Qur’ân, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!”**

[13:1] **“A.L.M.R. These are the signs (ayât) of the Book (Al-Qur’ân): that which hath been revealed unto thee (Muhammad): from thy Rabb is the Truth; but most men believe not.”**

***AL- QUR’ÂN ORDERS BELIEVERS TO OBEY WHEN ANY
MATTER IS DECIDED BY ALLÂH AND THE PROPHET:***

[4:59] [*Allâh commands*] **“O ye who believe³! Obey Allâh, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allâh and His Messenger, if ye do believe in Allâh and the Last Day: that is best, and most suitable for final determination.”**

[3:31] [*Allâh commands the Prophet to recite: say*] **“Qûl: Say: “If ye do love Allâh, follow me: Allâh will love you and forgive you your sins: for Allâh is Oft forgiving, Most Merciful.” 3:32: [*Allâh commands the Prophet to recite: say*] “Say: “Obey Allâh and His Messenger; but if they turn back, Allâh loveth not those who reject Faith.”**

3: The Arabic term *îmân* or *âmanû* as used in many verses of the Arabic Glorious Qur’ân means: ‘those who have carefully studied and analysed a subject, and has found the truth about it. Then, as a result of the findings believes in its truth based on evidence, and acts upon it.’ The Arabic term has many branches, which are used in Islâm, and has many meanings, yet it never includes something that cannot be proved as in English! Compare: ~ The New Collins Concise Dictionary’s definition: “1. a principle, etc., accepted as true or real, especially without proof. 2. opinion; conviction etc

[42:10] **“Whatever it be wherein ye differ, the decision thereof is with Allâh: such is Allâh my Rabb: In Him I trust, and to Him I turn.”**

[33:36] **“It is not fitting for a Believer, man or woman, when a matter has been decided by Allâh and His Apostle to have any option about their decision: if any one disobeys Allâh and His Apostle, he is indeed on a clearly wrong Path.”**

[28:50] **“But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follows his own lusts, devoid of guidance from Allâh? For Allâh guides not people given to wrong doing.”**

ALLÂH’S DECISION IS FINAL:

The following verses make clear what the Prophet is commanded to follow and clear up all misunderstandings:

[7:3] (*Allâh commands the believers*) **“Follow (O mankind) the Revelation (Al-Qur’ân) given unto you from your Rabb, and follow not, as friends or protectors, other than Allâh. Little it is you remember of admonition.”** (cf. Al-Qur’ân: 7:203; 6:50)

[3:103] (*Allâh commands the believers*) **“And hold fast, all together, by the rope (i.e. the Qur’ân) which Allâh (reveals to you), and be not divided among yourselves; and remember with gratitude Allâh’s**

favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allâh make His Signs clear to you that ye may be guided.”

[58:20] **“Those who resist Allâh and His Apostle will be among those most humiliated.”**

[5:92] **“Obey Allâh, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is Our Apostle's duty to proclaim (Al-Qur'ân) in the clearest manner.**

[12:108] [*Allâh commands the Rasûl to say the following words so they become the Rasûl's hadîth*] **“Qûl: Say (Muhammad): This is my way [*i.e.* the Qur'ânic way]: I (*i.e.* Muhammad) call to Allâh, with certain knowledge (*i.e.* Al-Qur'ân only) ~ I and those who follow me (*i.e.* Muhammad,).....”**

PROPHET'S DECISION IN COMPLIANCE WITH ALLÂH'S

ORDERS:

[10:108] (*Allâh commands the Prophet to proclaim so it becomes the Rasûl's hadîth*) **Qûl: Say: “O Mankind! Now truth (Al-Qur'ân) hath reached you from your Rabb! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss:**

and I (*i.e.* Muhammad) am not (set) over you to arrange your affairs.”

[12:108] “[...] **This is my way [*i.e.* the Qur'ânic way]: I (*i.e.* Muhammad) call to Allâh, with certain knowledge (*i.e.* Al-Qur'ân only) ~ I and those who follow me (*i.e.* Muhammad,).....”**

[6:50] “Say: I (Muhammad) tell you not that with me are the treasures of (Allâh), nor do I **Muhammad** know what is hidden, nor do I (Muhammad) tell you I am an mala'ikah. **I (Muhammad) but follow what is revealed to me.**” Say: “can the blind be held equal to the seeing?” Will ye then consider not?”

PROPHETS DUTY:

[5:67] **“O Apostle (*i.e.* Muhammad)! Proclaim the (AL-Qur'ân) which hath been sent to thee from thy Rabb. If thou (*i.e.* Muhammad) didst not, thou (*i.e.* Muhammad) wouldst not have fulfilled and proclaimed His mission. And (Allâh) will defend thee (*i.e.* Muhammad) from men (who mean mischief). For Allâh guideth not those who reject Faith.”**

[33:45] **“O Prophet! Truly We (*i.e.* Allâh) have sent thee (Muhammad): as a Witness, a Bearer of Glad Tidings (Al-Qur'ân), and Warner:”**

[13:40] “[...] **thy** (*i.e.* Muhammad’s) **duty is to make the message (Al- Qur’ân) reach them: it is Our (Allâh’s) part to call them to account.**”

[3:20] “So if they dispute with thee (*i.e.* Muhammad), say: “I (*i.e.* Muhammad) have submitted my whole self to Allâh and so have those who follow me (*i.e.* Muhammad).” And say to the people of the Book and to those who are unlearned: “Do ye (also) submit yourselves?” If they do, (then) they are in right guidance, but if they turn back, **thy** (*i.e.* Muhammad’s) **duty is to convey the Message (Al-Qur’ân); and in Allâh’s sight are (all) His servants.**”

[5:99] “**The Messenger’s** (*i.e.* Muhammad’s) **duty is but to proclaim (Al-Qur’ân). And Allâh knows all that you reveal and you conceal.**”

[42:48] “If then they turn away (from Al-Qur’ân); We (*i.e.* Allâh) have not sent thee (*i.e.* Muhammad) as a guard over them. **Thy** (*i.e.* Muhammad’s) **duty is but to convey (the Message of Al-Qur’ân).** And truly, when We (*i.e.* Allâh) give man a taste of a Mercy from Ourselves (*i.e.* from Allâh), he doth exult thereat, but when some ill happens to him, on account of the **deeds** which his hands have sent forth, truly then is man ungrateful!” (refer also to : 17:26; 64:12;

72:20/23; 2:256; 7:206, 6:50; 2:272; 16:82; 4:80; 24:54:56; 27:92; 42:30; 42:58)

[5:92] “Obey Allâh, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is **Our Apostle's (Muhammad) duty to proclaim (Al-Qur’ân) in the clearest manner.**”

[29:18] (Prophet Ibrâhîm’s duty) “**And if ye reject (the Message), so did generations before you:** and the duty of the apostle (Ibrâhîm) is only to preach publicly (and clearly).” (Read in context 29:16/18)

THE GLORIOUS ARABIC QUR’ÂN WAS FULLY COMPILED INTO A BOOK FORM BEFORE THE DEMISE OF THE PROPHET:

The copying and preserving of the written Arabic Glorious Qur’ân:

During the lifetime of the Holy Prophet Muhammad (Allâh is pleased with him) the Arabic Glorious Qur’ân was put to writing under his personal guidance. However, it was first put to memory.⁴ What is of importance is the fact that the Arabic Glorious Qur’ân contains

4 : Allâh says: “Nay this (Qur’ân is a collection of) self-evident laws, safe within the minds of those induced with knowledge, And none but the unjust reject Our Signs”. Al-Qur’ân 29:49. Also: “We shall make you recite so you shall not forget –”. Al-Qur’ân 87:6.

information about ‘Writing’,⁵ collection and arrangement of the text’.⁶ Here follows some *explanatory translations* of the verses. It states:

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۖ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۖ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٨﴾

(1) “Move not your tongue so as to make haste therewith. It is Our (*Allâh*’s) duty to compile (collect and arrange) it and to regulate⁷ its reading. But once We (*Allâh*) have regulated its reading, follow you its reading (as regulated). Even it is Our (*Allâh*’s) duty to explain it (as necessary)”. (Al-Qur’ân 75:16-19 Translation by Dr. Kamal Omar)⁸

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

(2) “We (i.e., *Allâh*) have certainly revealed the Message and We (i.e., *Allâh*) shall assuredly guard it”. (Al-Qur’ân 15:9 Translation by Dr. Kamal Omar)

لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿١٠﴾

5 : The verses quoted concerning ‘Writing’ inform us that the art of writing and the use ‘pen’ were known at the time of its revelation.

6 : In other words, the form in which the Arabic Glorious Qur’ân is today, how it was put together. ‘Deep into the Qur’ân’, p.331

7: It means: ‘1 control by rule. 2 subject to restrictions. 3 adapt to requirements.’ The Concise Oxford Dictionary 1990.

8: Correction is ours and the words in italics.

(3) “No falsehood shall approach it --- neither that which exists already nor that which appears afterwards. It is sent down by One (i.e., *Allâh*) full of knowledge, worthy of praise”. (Al-Qur’ân 41:42 Translation by Dr. Kamal Omar)

مُ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

(4) “It (i.e. to get a statement reduced to writing) is juster in the sight of *Allâh*, more suitable as evidence and more convenient to prevent doubts (in future). ---” (Al-Qur’ân 2:282 Translation by Dr. Kamal Omar)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١١﴾ مَا أَنْتَ بِمُعْجِزٍ

(5) “*Nûn*! We (i.e., *Allâh*) bring to evidence the pen and (the Qur’ân) that is being reduced to writing by the people (*wal-Qalami wa mâ yasturûn*) as a proof that by the grace of your *Rabb* you are not out of your senses”. (Al-Qur’ân 68:1-2 Translation by Dr. Kamal Omar) [please note that “*Nûn*” is a word of the verse. Some regard it as one of the *muqatta‘ât*]⁹

9: A person who is a student ought to understand that most people follow blindly what others have informed them. Most do not even examine the evidence to establish if the sources they use are actually the truth. How could it be that one can make statements about the Holy Companions (*Allâh* is pleased with them) of the Holy Prophet (*Allâh* is pleased with him) which cannot be

فِي صُحُفٍ مُّكَرَّمَةٍ ۖ رُّفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ﴿٦﴾

(6) “(The Qur’ânic text is being collected) in the form of noble Booklets which are honoured (and whose text is) kept pure (of contamination) (*fi-suhufim-mukarramah marfû-‘atim mutahharah*) written by the hands of those who are expert in the art of writing (*bi-‘aydî safaratim kirâmim-bararah*) (and who are) noble and reliable”.

supported with evidence? Even those who go to Universities have to subscribe to the information prescribed for them. This unfortunately, is the basis on which most people claim that they have established “truth”. What is the use of quoting what people have to say about things they do not really understand? If a person does not carefully check the meanings of each word in the Arabic Glorious Qur’ân and be guided by the subject matter, then such a person will never understand the guidance contained in it. The subject matter is the deciding factor, which will determine what meaning of a word ought to be used. One must keep in mind that the meanings of an Arabic word are vast. It is for this reason that emphasis is placed on ‘an Arabic Qur’ân’. One has to keep in mind that it is a Book of guidance and neither a Book of details nor a Story Book. We wonder if there are many people who would be able to understand the following verse:

“Move not your [i.e. Muhammad] tongue (simultaneously while the Qur’ân is being revealed) so as to make haste therewith. It is Our [i.e. Allâh’s] duty to compile (collect and arrange) it and to regulate its reading. But once We [i.e. Allâh] have regulated its reading, follow you its reading (as regulated). Simultaneously [thumma] it is Our [i.e. Allâh’s] duty to explain it (as necessary)”. (Al-Qur’ân 75:16-19)

Once careful consideration is given to the guidance contained in the above verse, then one ought to understand that those letters at the beginning of certain chapters are not there purposeless, those letters determine the melody or rhythm or tune in which the Arabic Glorious Qur’ân has to be recited. If one listens carefully to the recital of the Arabic Glorious Qur’ân by one who follows the rhythm set by those letters then one will understand the reason it is there. History tells us that the early Muslims were the first to write music. They must have learned it from the Arabic Glorious Qur’ân.

(Al-Qur’ân 80:13-16 Translation by Dr. Kamal Omar)

وَقَالُوا أَأُطِيرُ الْأَوَّلِينَ ۚ أَكُتِبَ عَلَيْهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٧﴾

(7) “And they (non-believers) say: ‘tales of the ancients which he (the Prophet) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening’ (*iktataba-hâ fahiya tumlâ ‘alayhi bukratanwwa ’asîlâ*) (Al-Qur’ân 25:5 Translation by Dr. Kamal Omar)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٨﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٩﴾

(8) “An Apostle from Allâh – reciting the Booklets kept pure (of contamination) within which are the writings whose integrity is permanent.” (*Suhufam – mutahharah fihâ kutubun – qayyimah*). (Al-Qur’ân 98:2-3 Translation by Dr. Kamal Omar)

وَكُتِبَ مَسْطُورٍ ﴿١٠﴾ فِي رَقٍّ مَّنشُورٍ ﴿١١﴾

(9) “And We mention as evidence the Book written in straight lines on large scape parchment paper.” (*Wa kitâbim – mastûr fî raqqim-manshûr*). (Al-Qur’ân 52:2-3 Translation by Dr. Kamal Omar)

إِنَّهُ لَفَرْعٌ كَرِيمٌ ﴿١٢﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿١٣﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿١٤﴾

(10) “This is indeed the Noble Qur’ân in the form of a well guarded

Book (*Fî kitâbim mak-nûn*). None shall grasp it except those who are clean (in their thoughts, away from preconceived notions). (Al-Qur’ân 56:77-79 Translation by Dr. Kamal Omar)

قَرَأَ وَرَبُّكَ الْأَكْرَمَ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

(1) “Proclaim that your Sustainer is the bestower of greatness; He Who taught the use of **pen**; taught human beings that which he or she knew not.” [Al-Qur’ân 96:3-5. Translation by Abdul Wadud]

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

(2) “We bring into evidence the **pen** and that which they **write**.” [Al-Qur’ân 68:1. Translation by Abdul Wadud]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى

(3) “O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, **reduce them to writing**.” [Al-Qur’ân 2:282. Translation by Abdul Wadud]

وَلَا تَسَامُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ

(4) “Disdain not to **reduce in writing** (your contract) for a specific period, whether it be small or big.” [Al-Qur’ân 2:282. Translation by Abdul Wadud]

Referring to the above verses, Wadud states:

“It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the writing of the Qur’ân, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad (Allâh is pleased with him) impressed upon him the importance of reducing the verbal message into writing.” : (‘Conspiracies against the Qur’ân’ p. 94.)

He then refers to the verse concerning what the Arabic Glorious Qur’ân says ‘about the non-believers’:

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

“Or is it that *the unseen (al-ghaib)* is in their hands, so that they can write it down.” [Al-Qur’ân 68:47. Translation by Abdul Wadud]

“The verse points out that the unseen is not within the knowledge of non-believers otherwise they could have written it down for their own guidance or for the guidance of others, as was being done in the case of Qur’ân.” : ‘Conspiracies against the Qur’ân’ p. 95)

To make it easy we shall explain the term *al-ghaib* [‘unseen’]:

The term *al-ghaib* is a very important word used in the Arabic Glorious Qur’ân, as its meaning has far more reaching effects than

what is commonly understood. The word includes all things not perceivable with the naked eye and what have not yet been understood, which includes difficult subjects such as the *uncertainty principle* or *quantum mechanics*. The usage for the term *al-ghaib* could sometimes refer to ‘The Almighty Allâh’ and also to ‘the Unknown’, ‘beyond the human ken’ or ‘the Unknowable’ but most commonly, it means *unseen* or that which is *hidden*, and these are the literal meanings of the term. Hence, what the above is stating is that non-believers have no knowledge of the secrets known only by Allâh. What it reveals is that Arabic Glorious Qur’ân also contains information that are beyond human beings’ knowledge, therefore it was and is not possible for any human being including the Holy Prophet (Allâh is pleased with him) to produce the like of it.

Dr. Kamal Omar’s contribution on the subject deals with this point further. His first point really asks the question; did the **Arabs** understand anything about ‘Literary’ or rather were they knowledgeable about literature at the time when the Arabic Glorious Qur’ân was revealed? He answers the question under the following heading: ‘Literary atmosphere of the Arabs’. He then uses the ‘Literary’ to illustrate how Allâh clarifies a subject by using parables:

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“...And Allâh explains with similitudes so that people may easily understand.” (Al-Qur’ân 14:25 – translation by Dr. Kamal Omar)

We are only going to use some of His examples in order to prove that the people at the time of the revelation of the Arabic Glorious Qur’ân knew about **paper**, **ink** and the art of **writing**. The evidence comes from the explanatory translated verses of the Arabic Glorious Qur’ân itself:

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي فِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَفَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

“If We had sent to you the Message in the form of **writings on sheets of papers** (*qir-tâsin*) which they could touch with their hands the unbelievers would have been sure to say ‘this is nothing but obvious magic.’” (Al-Qur’ân 6:7. Translation by Dr. Kamal Omar)

وَجِئْنَا بِمِثْلِهِ مَدَدًا

“Say: ‘if an ocean were to act as **ink** (*midâdan*) it would get exhausted before the words (describing the activities and abilities etc.) of my *Rabb* are completed (in **writing**) even though We may bring another ocean to its aid.” (Al-Qur’ân 18:109. Translation by Dr. Kamal Omar)

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

“It is a pity for those who write a **book** with their own hands (*yaktubûnal-Kitâba bi-’aydihim*) and then say: ‘this is Divine material’

to traffic with it for a miserable price...” (Al-Qur’ân 2:79. Translation by Dr. Kamal Omar)

Dr. Kamal Omar points out that an Arabic script was known to exist some three centuries before the Last Prophet (Allâh is pleased with him). Although, from his article it seems that he is not able to pinpoint the exact age of Arabic, or that he knew more about the history of Arabic. He states:

“An inscription in Arabic script was discovered on one of the stones while the Quraish were rebuilding the structure of the Ka’bah in the beginning of the 7th century A.C. ... This script is traceable to the times of Imraul Qais-bin-e-Umro-bim-Adi, one of the kings of the state of Hira, who died three centuries prior to the Last Prophet.” (Deep into the Qur’ân by Dr. Kamal Omar pp. 312-313)

The next point, which needs to be considered, is the Arabic Glorious Qur’ân, the first **book** ever in the history of revelation? The answer must be a clear no! Consequently, we shall refer to the Arabic Glorious Qur’ân in order to find out if it speaks about the subject as to whether the Creator had sent His Message to the people in the form of a book¹⁰ from which they could be guided. However, as there are too

10 : Note: “In the form of a book” does not mean that an actual book came from heaven. What it means is that the Message was complete as a book.

many verses from which one could see that it was a very ancient practise by the Creator to sent His Message in the form of a Book, we shall only use two verses:

أَوَلَمْ يَكْفِهِمْ أَنَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

(1) “Is it not enough for them that We have sent down to thee the **Book** which is rehearsed to them? ...” [Al-Qur’ân 29:51. Translation by Abdul Wadud]

The second verse does two things. The first is that it again speaks about a book. The second is that it tells the reader that the non-believers were questioned whether they also have a book of guidance in the time of the Holy Prophet (Allâh is pleased with him). It states:

كِتَابٌ فِيهِ تَذَرُوسُونَ

“Or have you a **book** through which you learn?” [Al-Qur’ân 68:37. Translation by Abdul Wadud] (*our emphasis*)

When the revelation of the Arabic Glorious Qur’ân was completed, and the assembling, meaning that it was written on foolscap parchment type of paper sheets, was at the time also completed and it was also known by heart by the believers according to its regulated reading. The following explanatory translated verse makes the point clear that the

promise was fulfilled when the Arabic Glorious Qur'ân was completed. It states:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“It is Our (i.e., *Allâh*’s) duty to compile (collect and arrange) it and to regulate its reading. But once We (i.e., *Allâh*) have regulated its reading, follow you its reading (as regulated). Even it is Our (i.e., *Allâh*’s) duty to explain it (as necessary)”. (Al-Qur’ân 75:17-19 Translation by Dr. Kamal Omar)

When the time was appropriate to make copies, as were needed, the Muslims had no problem in doing so. Firstly, they had many and still have in their midst thousands who can recite the Arabic Glorious Qur’ân in accordance with its regulated rules of reading, in order to make any number of copies they need at any time. And wherever they make such copies it will be the same everywhere. History proves that the Europeans wherever they went, have changed the contents of the books of history and have interfered with the Muslim’s books and their research works, which were written in books. However, they or anyone else could not and cannot change the Arabic Glorious Qur’ân, as there are too many who can reproduce it wherever it is needed from memory. They had the original Arabic Glorious Qur’ân of the Holy Prophet (Allâh is pleased with him) with them and those who knew it

by heart – together they made copies of it. If there is any book that tries to say that someone else have complied the first Arabic Glorious Qur’ân, then it stands in contradiction with the Arabic Glorious Qur’ân, and therefore we will reject such a claim. Furthermore, it is necessary to become aware of the following points as stated by Dr. Kamal Omar:

“Allâh --- the All-knowing directed the Prophet ... to remain confident knowing that Allâh has definitely taken upon Himself not only the Qur’ânic material’s being reduced to writing but its compilation (collection and arrangement), reading or recital and necessary explanation (through repetition of teachings). Allâh also directed the Prophet that since the reading or pronunciation was to be regulated by Him ---- He shall recognise only this very unitary pattern of pronunciation (qirât) for reading or recital and for interpreting and understanding the Qur’ânic text. Since this direction is addressed in the singular person it clarifies that all this work shall be completed in the very life-time of the Last Prophet. The total points that we get are the following:

(1) The method of collection and arrangement of the Qur’ân was fool proof so that no contamination or corruption was possible in its text; and it was further recited before the Holy Prophet for final checking;

- (2) The work of reducing the Qur'ân to writing was assigned to a group of scribes who were noble and reliable and expert [s] in the art of Arabic writing;
- (3) The Qur'ânic material was being reduced to writing on foolscap parchment type of paper sheets;
- (4) At one stage the Qur'ânic material existed in the form of separate group of paper sheets or Booklets;
- (5) The final form of the Qur'ân during the life-time of the Prophet --- was that of one well guarded Book;
- (6) The Qur'ân was completely arranged and had some definite 'system' (attached to its text) that allowed only one form of recital or reading (qira'tum-masnûnah) for the Muslims of those times --- *i.e.* the Arabic knowing;
- (7) The extent of sincerity and zeal with which the general Muslims were seen noting down the Qur'ânic statements in their private copies was such an impressive scene that Allâh ---the best Judge has brought it as an evidence in proof of the prophethood of Muhammad;
- (8) There is complete absence of any comment recorded in the Qur'ân from the side of the opponents where the non-believers might have refuted the Qur'ân's repeated claims of being a 'Book'.

This proves that the non-believers had no ground for giving any such statement.

CHARACTERISTICS OF THE OFFICIAL QUR'ÂN DURING THE LIFETIME OF THE PROPHET

It was unbound, the Sûrahs¹¹ were not numbered, verse stops and other punctuations were not added, numbering of the verse [s] was not done, *and the* phonetic letters were absent.

This Qur'ân was fully compiled and completely arranged, and the total number of the Sûrahs was one hundred and fourteen. This Qur'ânic text contained dots as well as the diacritical marks¹². Thus the Qur'ân stood fully compiled *i.e.* collected and arranged during the life time of the Prophet.”¹³

The references quoted are a small selection of similar verses spread throughout the Arabic Glorious Qur'ân.

11 : Sûrahs here mean Chapters.

12 : That is in accordance with the Quraishi Arabic laws.

13 : “(40) Abu Ali At-Tabrasi, Majma-ul-Bayan, Beirut, 1957, Vol. 1. P -31.”

***THE QUR'ÂN ALONE TO BE USED TO PROPAGATE THE
TRUTH!***

[21:45] “Say, **“I (Muhammad) do but warn you according to revelation (Al-Qur’ân)”**: But the deaf will not hear the call, (even) when they are warned!”

[27:92] “And to rehearse and warn (with Al - Qur’ân): and if any accept guidance, they do it for the good of their own selves, and if any stray, say: **“I (i.e. Muhammad) am only a Warner”**.

[25:52] “Therefore listen not to the unbelievers, **but strive against them the utmost strenuousness, with Al-Qur’ân.**”

[29:45] **“Recite, repeating, and strive with what is sent of the Book (Al-Qur’ân) by inspiration to thee (i.e. Muhammad),** and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allâh is the greatest (thing in life) without doubt. And Allâh knows the (deeds) that ye do.”

[42:15] “Now then, for that (reason), call (them to the Faith- with Al-Qur’ân), and stand and remain steadfast as thou are commanded, nor follow thou their vain desires; but say: **“I (i.e. Muhammad) believe in the Book (Al-Qur’ân) which Allâh has sent down;** and I am commanded to judge justly between you. Allâh is our Rabb and your

Rabb: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allâh will bring us together, and to Him is (our) Final Goal.”

[29:69] **“And those who strive in Our (i.e. Allâh’s) cause (with Al-Qur’ân),** - We (i.e. Allâh) will certainly guide them to our Paths: for verily Allâh is with those who do right.”

REJECTORS OF AL-QUR'ÂN

[8:22] “For the worst of beasts in the sight of Allâh are the deaf and the dumb, - those who understand not.”

[8:55] **“For the worst of beasts in the sight of Allâh are those who reject Him (Allâh):** They will not believe.”

[6:39] **“Those who reject Our (Allâh) signs are deaf and dumb,-** in the midst of darkness profound: whom Allâh willeth, He leaveth to wander: whom He willeth, He Allâh placeth on the way that is straight.”

[7:182] “Those who reject Our (Allâh) signs, We (Allâh) shall gradually visit with punishment, in ways they perceive not;”

[47:9] “That is because they hate the Revelation of Allâh (Al-Qur’ân); so He (Allâh) has made their deeds fruitless.”

[7:179] “Many are the Jinns and men We (Allâh) have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, - nay more misguided: for they are heedless (of warning).”

***THOSE WHO DO NOT JUDGE ACCORDING TO THE ARABIC
GLORIOUS QUR’ÂN ARE CONDEMNED!***

[5:44] [...] “If any do fail to judge by (the light of Al-Qur’ân) what Allâh hath revealed, **they are (no better than) Unbelievers.**”

[5:45] [...] “And if any fail to judge by (the light of the Al-Qur’ân) what Allâh hath revealed, **they are (no better than) wrong-doers.**”

[5:47] [...] “If any do fail to judge by (the light of Al-Qur’ân) what Allâh hath revealed, **they are (no better than) those who rebel.**”

[7:36] “**But those who reject Our (Allâh’s) signs (i.e. Qur’ân) and treat them with arrogance, - they are companions of the Fire, to dwell therein (for ever).**”

[7:37] “**Who is more unjust than one who invents a lie against Allâh or rejects His Signs?** For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: “**Where are the things that ye used to invoke besides Allâh?**” They will reply, “They have

left us in the lurch,” **And they will bear witness against themselves, that they had rejected Allâh.**”

NO COMPULSION –CHOICE TO BELIEVE OR DISBELIEVE

[2:256] “**Let there be no compulsion in dîn:** Truth stands out clear from error: whoever rejects evil and believes in Allâh hath grasped the most trustworthy hand- hold that never breaks. And Allâh heareth and knoweth all things.”

[88:21/26] “**Therefore do thou (Muhammad) give admonition,** for thou (Muhammad) art one to admonish. Thou (Muhammad) art not one to manage (men's) affairs. But if any turn away and reject Allâh, - Allâh will punish him with a mighty punishment, For to Us (Allâh) will be their return; then it will be for Us (Allâh) to call them to account.”

[17:15] “**Who receives guidance (of Al-Qur’ân) , receives it for his own benefit:** who goes astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We (Allâh) visit with Our Wrath until We (Allâh) had sent an apostle (to give warning).”

[39:41] “**Verily We (Allâh) have revealed the Book (Al-Qur’ân) to thee in Truth, for (instructing) mankind.** One, then, that receives

guidance benefits one's own self: but one that strays (rejects) injures one's own self. Nor art thou (Muhammad) set over them to dispose of their affairs."

THE QUR'ÂN PROVIDES ITS OWN HISTORY:

[Chapters and verses]

IT NAMES ITSELF THE TITLE QUR'ÂN: (2/185¹⁴; 6/19; 7/204; 9/111; 10/37; 10/61;12/2; 12/3; 13/31; 15/1; 15/87; 17/106; 17/60; 17/41; 17/45; 17/46; 17/88; 17/89; 17/9; 17/78; 18/54; 18/82; 20/2; 20/113; 25/30; 25/32; 27/1; 27/2; 27/92; 20/114; 27/6; 27/76; 28/85; 30/58; 36/2; 36/69; 38/1; 39/28; 41/26; 41/44; 42/7; 41/3; 42/7; 43/3; 43/31;46/29; 47/24; 50/1; 50/45; 54/17, 22, 32, 40; 55/2; 56/77; 59/21; 73/4; 73/ 20; 76/23; 85/21-22;).

THE QUR'ÂN GIVES THE NAME OF ITS AUTHOR: [ALLÂH] ~ (25/6; 41/42; 45/2; 46/2; 6/19; 6/114; 4/166).

THE LANGUAGE IT WAS REVEALED IN: (41/3, 41/44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)

THE QUR'ÂN WILL BE ALWAYS BE PROTECTED FROM CORRUPTION, AND CAN NEVER BE PRODUCED BY HUMAN

¹⁴ Please note: (Chapter / verse/s). The verse/s numbers may vary by 1, 2 or 3 depending on the different translators' method of numbering.

BEINGS: (15/9; 3/7; 5/48; 41/41-42; 10/37; 4/82; 2/23-24; 52/33-34; 11/13; 85/21-22).

WHEN AND HOW THE QUR'ÂN WAS REVEALED: (2/185; 97/1; 25/32; 17/106).

TO WHOM THE QUR'ÂN WAS REVEALED: [MUHAMMAD] ~ (3/144; 33/40; 29/48; 47/2; 48/28-29; 4/166; {61/6}).

GUARANTEE THE PROPHET WILL NEVER FORGET THE QUR'ÂN: (87/6; 29/49; 18/27).

THE QUR'ÂN EXISTED IN WRITTEN BOOK FORM FROM THE TIME OF ITS REVELATION, AND EVERY WORD REVEALED TO THE PROPHET WAS PUT TO WRITING IMMEDIATELY BY HONOURABLE SCRIBES AND THE BOOK TESTIFIES TO THIS: (Stated in multiple verses including: 3/7; 27/1; 85/21, 85/22; 52/2-3; 68/1; 25/5; 25/32; 45/2; 46/2; 46/12; 80/13-16; 6/114; 16/89; 41/3; 98/2; 29/48;3/7; 75/17; 7/52; 41/41; 96/1-5). (There was no lag or interval for mistakes to creep in).

THE PROPHET'S PROTECTION IS GUARANTEED BY ALLÂH IN CONVEYING THE MESSAGE OF THE QUR'ÂN: (5/67; 2/137; 7/196; 15-95; 22-15).

THE ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME: (75/17-19).

ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN: (stated in multiple ayâts including: **75/19**; 2/99; 6/46; 6/55; 6/65; 6/105; 6/114; 6/119; 6/154; 7/32; 7/52; 7/58; 7/174; 9/11; 10/5; 10/24; 10/37; 11/1; 12/111; 13/2; 16/89; 17/12; 17/41; 17/89; 18/54; 20/113; **25/33**; 30/28; 41/3; 41/44; 65/11).

THE **LAW OF INTERPRETATION** OF THE QUR'ÂN IS RECORDED WITHIN THE QUR'ÂN IN **CHAPTER 3 VERSE 7: *Muhkamât*** (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law; and the basis of the Qur'ân and also its protector, hence literally the '*mother of the Book*'); and others are *Mutashâbihât* (allegorical), which are subject to the decisive verses meanings.

THUS THE QUR'ÂN HAS A CLEAR BACKGROUND HISTORY AND A LAW OF INTERPRETATION WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

CONDITION OF MUSLIMS TODAY

The condition of Muslims prevalent in the world today is abject. The answers to those conditions are in the Qur'ân:

1. [6:159] "As for those who **divide and break up their *dîn* into sects**, you (*i.e.* Muhammad) have no part in them in the least; [...]" (cf: 30/32; 23/53). [*Muslims have broken up into over a hundred sects!*]

2. [43:43] "**So hold thou fast to the Revelation (Al-Qur'ân) sent down to thee (Muhammad); verily thou art on a Straight Way.**" (cf: 3/103)

[6:19] "Say: "**What thing is most weighty in evidence?**" Say: "Allâh is witness between me (Muhammad) and you; **this Qur'ân hath been revealed to me by inspiration, that I (Muhammad) may warn you and all whom it (*i.e.* Al-Qur'ân) reaches.**"

Muslims have abandoned the Qur'an, the weightiest evidence as the Prophet will lament on the Day of Judgement:

[25:30] "**Then the Messenger (*i.e.* Muhammad) will say: "O my Rabb! Truly my people took this Qur'ân for just foolish nonsense and abandoned It (Qur'ân).**"

[31:6] “But there are, among men, those who purchase **idle tales**, (**LÂH’W L-HADÎTH**) without knowledge (or meaning), to **mislead (men) from the path of Allâh and throw ridicule (on the Path)** - for such there will be a humiliating penalty.”

[68:44] “**Then leave Me (i.e. Allâh) alone with such as reject this HADÎTH (Allah’s Qur’ânic message): by degrees shall We (i.e. Allâh) punish them (i.e. the rejecters) from directions they perceive not.**”

[37:170] “**But (now that Al-Qur’ân has come), they reject It (Al-Qur’ân). But soon will they know!**”

[7:36] “**But those who reject Our (i.e. Allâh’s) signs (Al-Qur’ân) and treat them with arrogance: they are companions of the Fire, to dwell therein (for ever).**”

Is it any wonder then that we Muslims are suffering at our own hands and that of our enemies? How true are the words in 68:44!

“**[...]from directions they perceive not.**”

END